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Mahe s Chandra G hosh.

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A nn iversary

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्म दानं विशिष्यते । (मनु०)

Of all gifts that of Divine knowledge is the highest & noblest.

VOL. XXIV No. 3.	MAY 1925, JAISHTHA 1982.	WHOLE NO. 199 THIRD SERIES No. 3.

THE LORD'S PRAYER.

(CRITICAL EXPOSITION).

(BY MAHES CHANDRA GHOSH, M. A.)

Let us now expound and comment on the Lord's Prayer.

INVOCATION.

"*Our Father which art in heaven* "(*Luke has simply "Father"*).

(*a*)

'*Our* Father'—is the most appropriate form of address in congregational worship. But when we wish to realize the personal relationship with God, we unconsciously use "*My* Father."

(*b*)

'*which art in heaven.*'

Here God has been given a local habitation. Such a God is a limited God.

Some have explained it symbolically and metaphorically. But Meyer says :—

"Surely such a line of interpretation ought to have

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been precluded by verse 10 (*Vide* the third petition) as well as by the doctrine which teaches that Christ has come from heaven from the Father and that he has returned to heaven to the right hand of the Father and that he will return again in Majesty from heaven. The only true God who, though everywhere present (2 Chron. ii 6), nevertheless has his *special* abode in heaven; heaven is *specially the place where he dwells in Majesty and the throne of his glory is set*, from which, too, the spirit of God, the voice of God and angels of God come down .. ..Augustine (Ep. 187. 16) correctly thinks that there may be an *allusion to heavenly temple*" (Comm. Mtt. p. 205). *Italics* author's.

FIRST PETITION.

Hallowed be thy name

(*a*)

'*To be hallowed*' signifies "primarily to make holy an unholy thing; next it came to mean 'to treat a holy thing as a holy thing'; 'to hold sacred' *i. e.*, to honour" (Tholuck : Comm. Sermon on the Mt. p. 332).

(*b*)

In his commentary on Mtt. Allen says :—

"The first three petitions are eschatological in scope and pray for the inauguration of the Kingdom..... When the Kingdom has come, God's name will be sanctified and his will will be realised. cf. Is. 29. 23 : "They shall sanctify my name." Ezek 36. 13. I will sanctify My great name.....In one respect His name is profaned when his people are ill-treated. The sin of the nation which brought about the captivity had caused a profanation of the name (Is. 43 25; Ezek 36, 20—23.)

By their restoration His name was to be sanctified..... .....Only when the 'Kingdom' came, would God's

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great name be wholly sanctified in the final redemption of his people from reproach. Thus the petition, '*Hallowed be thy name*,' carries with it the anticipation of the next clause" p. 58.

Ezekiel quoted.

This interpretation of profanation and sanctification may seem strange to some. We shall therefore quote Ezek 36, 19—23 which bears on the point:—

The Lord God saith :—

"And I scattered them among the heathen und they were dispersed through the countries ..... And when they came unto the heathen, whither they went, they profaned my holy name, in that men said of them, 'These are the people of the Lord, and are gone forth out of his land.' But I had pity for my holy name, which the house of Israel had profaned among the heathen whither they went. Therefore say unto the house of Israel. Thus saith the Lord God : I do not this for your sake, O house of Israel, but for mine holy name which you have profaned among the heathen, whither you went. And I will sanctify my great name which hath been profaned among the heathen, which you have profaned in the midst of them ; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." Ezek. 36, 19—23.

The meaning of profanation and sanctification is now clear. God's people were driven from their country and were scattered among the heathen and were ill-treated everywhere. It was a reproach that God did not or could not protect his chosen people. His name became inglorious and profaned. This was the idea prevalent even at the time of Jesus. The Jews prayed for the magnification and sanctification of God's name and the

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first petition of the Lord's Prayer conveys the same idea. It was a purely Jewish prayer and we cannot use it now unless we change the original meaning of the word "*Hallowed.*" At the time of the composition of the Lord's Prayer it had the idea of *making holy the name of God which had been made unholy.* Now devout Christians interpret it to mean simply "glorified."

THE SECOND PETITION.

"*Thy Kingdom Come.*"

(*a*)

This Petition has been taken by many commentators, in conjunction with the first petition. God's name was profaned and it could be hallowed if only his Kingdom were established.

In commenting on this petition Meyer writes:—

"*Let the Kingdom of the Messiah appear* (*Italis* author's). This was likewise a leading point in the prayers of the Jews especially in the Kaddisch which had been in regular use since the captivity....*The Kingdom of God* is no other than the Kingdom of the Messiah, the advent of which was the supreme object of the pious longing (Lk ii, 25, xvii. 20; Mark xv. 43; Luke xxii. 18, xxiii 51; 2 Tim iv 8). This view of the Kingdom and its coming, as the *winding up of the worlds history*, a view which was also shared by the principal Fathers (Tertullion, Chrysostom, Augustine, Erith. Zigabenus), is the only one which corresponds with the historical conception of the *Basileia tou theou* throughout the whole of the New Testament." p. 206.

(*b*)

Some have tried to explain the petition in a spiritual sense. But Allen says:—

"There is nothing in the Gospel which leads us to be-

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lieve that the editor thought of that Kingdom as purely heavenly or spiritual." (Comm. Mtt. p. 58-59)

(c)

Plummer says:—'The petition (the 2nd. petition) is the most Jewish of all the petitions. The Talmud says:—"That prayer in which there is no mention of the Kingdom of God is not a prayer". (Cmm. Mtt. p.98)

(d)

Here it may be mentioned that the prayer is for the coming of the *King*-dom of God. So the invocation should have been, not 'our *Father*' but 'our *King*' or 'our Lord God'. Father's Kingdom, though found in the New Testament (Mtt. 26. 29.) is not an appropriate phrase.

(e)

We do not know in what light this prayer for the advent of the *Kingdom* will be viewed by Republicans and Democrats, Even in philosophy the 'Absolute' has been described as a Republic by Howison (American) Mctaggart and Rashdall (Englishmen) and others; and Rashdall is a *Canon*.

THE THIRD PETITION

Thy will be done, as in heaven so on earth.

This petition is omitted by Luke. Kamphausen considers it to be an explanation of the second petition. It has been considered tautological by Hanne.

According to Allen the first three petitions have reference to the advent of the kingdom of God.

So the Lord's Prayer is not free from tautology.

Tholuck says :—

"Heaven as we have seen (in Matt. vi. 9. Invocation) was regarded as the dwelling-place of God in contrast to the restricted and imperfect nature of the earth; so too, here heaven is viewed as the habitation of pure spirits" (Comm. S. on the Mt. p. 339.)

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THE FOURTH PETITION.

(a)

This petition has been differently translated by different scholars —

(i) Give us this day our daily bread (A. V.)

(ii) R. V. has in the margin "Our bread for the coming day,'

(iii) "Give us today our bread for the morrow,,. (Moffat. N. T.)

(iv) Meyer writes:—

"After all this, we must, for reasons derived from grammatical considerations..... interpret the word as meaning "*tomoraow's bread.*" So Ar., Aeth., Copt., Sahid,' Erasmus., *Annot.*, Scaliger, Salmasius, Grotius, Wolf, Bengil, Wetstein, Valckenaer, *Schol.* I. p. 190 and V; also Winer, p. 92 (E. T. 120). Fritzsche, Kauffer, Schegg, Dollinger, Hilgenfeld, Holtzmann Schenkel, Wittichen." (Comm. Matthew Vol. I p. 209.) Then he says that this explanation is furnished historically by the Gospel according to the Hebrews (p. 209)

In a footnote on the same page he writes : —

" Baumgartin—Crusius, correctly, " today, what we need for *tomorrow.*"

He further writes—" *The granting today of tomorrow's bread* is, accordingly the narrow limit which Christ here assigns to prayers for earthly objects." (*Italics* author's.) p. 209.

(v) Jerome says that in the Gospel according to the Hebrews the word used is '*Mahar*' which means "of the morrow" or "for the coming day" (*Vide* Plummer. Mtt. 101; Allen, Mtt. 59).

(vi) Friedlauder's translation is:—

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"Give us today our bread for the morrow." (The Jewish Sources 153.)

(vii) Gore says:—"No one can be quite certain what it means, but probably it means "the bread for the coming day." (Sermon on the Mt. p. 132.)

(viii) Plummer says:—

'Give us today our bread for the coming day'..... In Luke we pray—'Continually give us day by day bread for the coming day.'" (Comm: Luke. 296.)

(ix) According to Renan the petition is for "bread for the morrow." (Life of Jesus: Chapter X.)

(x) According to Bishop Lightfoot the meaning of the phrase is "bread for the coming day." He has arrived at this conclusion from threefold data:—"(1) The etymological form; (2) The requirements of the sense; (3) The tenor of tradition."

His discussion is thorough and scholarly but it is too technical to be reproduced here. (*Vide* the Fresh Revision of the New Testament: pp. 195—242).

(xi) Nestle says—"The way of the R. V. seems the best,—to leave "our daily bread" in the text and to remark that it literally means "our bread for the coming day. (Ency. Biblica. Col. 2820).

(xii) The word under discussion is *epiousios*. In the Greek-English Dictionary by Liddel and Scott two meanings are given (*a*) for the coming day (*b*) sufficient for the day. But according to them the primary meaning is "for the coming day."

(xiii) After discussing all the possible meanings of the word Grimm and Thayer have arrived at the conclusion that the meaning of the word is *"for the morrow."* (*Vide* their Greek-English Lexicon. p. 241);

They pertinently remark;—

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"Thus *epiousion* and *semeron* admirably answer to each other and that state of mind is portrayed which, piously contented with *food sufficing from one day to the next*, in praying to God for sustenance does not go beyond the absolute necessity of the nearest future." (p. 241).

It may be remarked here that the Greek word *semeron* means "today" and is used in the same petition.

(xiv) According to Winer the meaning is, "*bread for the following day.*" (*Vide* Winer's Grammar of New Testament Greek, Moulton's Edition p. 120).

(xv) Blass also says :—"its meaning is—'bread for the coming day' (Grammar of New Testament Greek p. 64.)

(xvi) Robertson has discussed the question in his Grammar of Greek New Testament. He says that its meaning cannot be 'bread for sustenance' or "bread for the present.' According to him its meaning is bread for 'the next day' (page 159).

(xvii) According to Milligan also, the meaning is bread for "the coming day." (*Vide* his discussion in The Vocabulary of the Greek Testament—illustrated from the papyri and other non-literary sources. Vol. iii. p. 242).

(xviii) The third part of the second volume of Moulton's Grammar of New Testament Greek is not yet out. But we are given to understand by Professor Milligan that in his Grammar (ii. 120. b) he gives his vote for the meaning—bread for the coming day. (*Vide* Moulton and Milligan's Vocabulary p. 242.)

From this discussion we are driven to the conclusion that if we are to accept any reasonable meaning of the petition, that meaning must be—

"Give us today our bread for the coming day."

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(*b*)

Friedlauder has quoted the following passage from the Talmud :—"May it be thy will, O Lord, our God, to grant to each his sustenance and to *every* creature sufficient for its needs." (The Jewish Sources p. 119 ; *Vide* Supra).

He remarks—"The Lord's Prayer asks only for the need of his disciples whereas the Talmudic prayer asks on behalf of *every* creature" (p. 149).

(*c*)

By way of contrast we may quote the following saying of R. Eliezer Haggadol :—

Whosoever has a bit of bread in his basket and says 'What shall I eat tomorrow?' must be reckoned among those of little faith (Sota, 48 b). Quoted in Ency. Biblica Col. 2823 ; The Jewish Sources, p. 153 ; and the Pharisaism and the Gospels p. 106.

(*d*)

Man will instinctively pray. So long as he is on a lower level, his prayer will be for material things. But when he reaches a higher level, he will ignore physical wants and material prosperity, and his prayer will be purely spiritual. The fourth petition will be appreciated only by those whose spiritual level is very low. But such a prayer has been considered unspiritual by many devout men and women.

The strangest thing in the petition is asking *today* for *tomorrow's* food. How can I ask today for tomorrow's meal, when I know that many of His children have not got food or sufficient food even for today? Such a prayer is intensely selfish. The utmost that may be allowed is praying in the morning for morning's bread and in the evening for evening's bread.

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THE FIFTH PETITION.

Forgive us our debts as we also have forgiven our debtors.

(1)

Now what is the Biblical meaning of '*forgiveness*'? Whatever may be its modern interpretation, its meaning in the N. T. is '*remission of penalties*', '*exemption from punishment*'. Let us quote some passages from the Gospel bearing on the point.

(*a*)

"If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive you your trespasses". (Matthew VI 14, 15.)

(*b*)

"Every sin and blasphemy shall be forgiven unto men: but the blasphemy against the Spirit shall not be forgiven, neither in this world, nor in the world to come". Matthew XII. 31-32.

(*c*)

Once Peter said to Jesus, 'Lord, how oft shall my brother sin against me and I forgive him?' (Matthew XVIII. 21.) In this connection Jesus described the parable of the Unforgiving Servant. The Lord forgave him the debt. But the servant did not forgive his debtor. Then the Lord said unto him--'Thou wicked servant, I forgave thee all thy debt, because thou besoughtest me; shouldst not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?' "And his lord was wroth and delivered him to the tormentors till he should pay all that was due. So shall my heavenly Father do unto you, if ye forgive not every one his brother from your hearts." Matthew XVIII. 30-35.

There are many other passages to that effect but

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these are enough. In these passages, 'forgiveness' means 'exemption from punishment', 'remission of penalties,' remission of debts. 'When a man sins, he immediately owes a debt to Him.' Forgiving that sin means 'Cancelling that debt'. If a debt is cancelled, no action will be taken against the debtor. A man may be once forgiven by God, but that forgiveness may be cancelled. In Biblical forgiveness, the heart of the 'forgiver' is changed and the man forgiven is exempted from punishment.

In the fifth petition also, 'forgiveness' must mean 'exemption from punishment'. It is conclusively proved by the conditional clause of the petition. The petitioner has forgiven his debtor, has exempted him from punishment, and will take no action against him for non-payment of dues. God's forgiveness must mean the same thing. The forgiveness of both belongs to the same category.

In commenting on this petition, Morison says:—When we sin, there is something in our act for which we become *liable* to God. Formerly he had a claim *upon* us; now he has a claim *against* us. And it is of His own mere mercy, if action be not taken by Him against us to the utmost extent of law. Instead of the petition '*Forgive our debts*', Appolonius of Tyana whom some would set up as a sort of . . . . . 'Opposition-Christ'—proposed and recommended that he who would approach the Divine throne with a good conscience should pray in this way:—

"O ye gods, *pay me my debts — my dues* [Reward or punishment due to me]."

'And indeed'—continues Morison,—'there have been persons bearing the name of Christian, but not knowing what they were saying, who have avowed that they simply desired *justice* at the hand of God and not the remission

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of any penalties that were due to them " (Commentary on Matthew p. 92). *Italics* author's.

Here the Biblical idea of forgiveness is clearly explained by Morison and this forgiveness is nothing but exemption from punishment. It is purely legalistic. All transgressions of duty are debts to Him " (Plummer Matthew p. 102). When we are indebted, God has a claim *against* us and he may take action against us to the utmost extent of the law. But he may also discharge the debt and exempt us from punishment. This was Jesus' idea of forgiveness. His idea of punishment was retributive and his forgiveness was remission of penalties. He could not think of rising above the legalism of Judaism. He *did* not in fact abolish '*lex talionis*'; consciously or subconsciously he was guided by the principle — '*An eye for an eye, a tooth for a tooth*'. Modern Christianity has far advanced but still this legalism forms its backbone.

Why should religious men be so anxious to escape punishment? The punishment that is inflicted by God, is always remedial and purificatory, sympathetic and loving. There is nothing to be afraid of. He loves me more than I can love myself; I am dearer to Him than I am to myself. He takes better care of myself than I can possibly take. So if He sends adversity, that need not terrify us; that is also for our welfare.

We should not say " Exempt me from punishment; send away the adversity." We should rather pray :— ' Chasten me, purify me. But do not banish me. I can bear anything if Thou art near, without Thee I dare not enjoy even bliss.'

(I)

There is another point in the fifth petition which requires elucidation.

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The petition is—" Forgive us our debts *as* we have forgiven our debtors."

What is the meaning of the word " *as*"?

(a)

B. Crusius explains it to mean " *in the measure in which.*" Tholuck says " As far as language is concerned, the word may be taken as expressive of proportion. Chrysostom remarks—' God makes thee arbiter of the judgment: as thou judgest thyself, He will judge thee'—Chrysostom and Luther compare Luke VI 38—' With, what measure ye met, shall it be measured to you again, (Tholuck Comm. p. 355).

(b)

But the majority of the commentators have taken a different view. According to them ' *as* ' denotes ' *condition.*' Divine forgiveness is conditional upon the forgiveness by men of their fellows (Allen. Mtt. p. 60).

(c)

In Ellicott's New Testament Commentary, Plumptre writes :—

' Even here, in the region of the free grace of God, there is a law of retribution ' Vol. i, p. 35,

'*Lex talionis*'—every where.

(d)

Whatever may be the interpretation, this petition is objectionable. We are simply to pray to God. It is irreligious to tell him *why* or *how* or *to what extent* he is to fulfil our prayer. (It is our right and privilege to pray and it is His Wisdom and Mercy to fulfil or not to fulfil our prayer.)

In this connection it is worth noting that " Chrysostom gives us to understand that many, while praying, *entirely suppressed the clause* in question" (Tholuck. Comm. p. 355).

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(e)

Luke's prayer is " *Forgive us our sins* " instead of " Forgive us our debts " of Mtt.

In commenting on this Plumptre says :—" Luke uses the word ' *sins* ' instead of ' *debts* ' as being perhaps more adapted to the minds of the Gentile readers." (Comm. Luke p. 296.)

THE SIXTH PETITION.

' *Lead us not into temptation.*'

When we say to God ' Lead us not to temptation,' it implies that he leads us into temptation and here he is asked not to lead us to temptation. This " idea of God's leading us into temptation was from early times felt to be a difficulty " (Plummer. Luke p. 298).

Many commentators have discussed this point. Vide Plummer's Mtt. pp. 102-103, Luke p. 298 ;—Plumptre's Mtt. p. 36 ; Godet's Luke vol. ii pp. 53-54 ; Micklem's Mtt. 57-58 ; St. Augustine on the Sermon on the Mt. by Trinch : 265-268 and many others.

The following are some of the difficulties raised by them :—

(*i*) If he does not tempt us, it is blasphemy to say 'Do not lead us into temptation,' for it implies that he leads us into temptation.

(*ii*) If he tempt us for our welfare, we should not ask him not to lead us into temptation.

(*iii*) If he tempts us for our ruin, how can we call him God ?

(*iv*) If Satan be the Tempter, how can we ask God not to tempt us ?

But the commentators have not been able to arrive at any satisfactory conclusion.

In their commentaries we note the following points:—

(*i*) In the time of Augustine many were wont to pray :—

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Suffer us not to be led into temptation (Trench's Augustine p. 265.

(*ii*) Many understood the sixth petition to imply "Lead us not *so far* into temptation that a way back shall be impossible" (Ibid 267)

or

'Do not allow us to be *too often* or *too sorely* tried" (Plummer's Mtt. 103).

(iii) Plumptre says that there is something that *shocks* us in the thought of asking Him not to lead us into temptation (Matthew 36).

(iv) Godet, Micklem and many others say that Satan is the Tempter and God the Deliverer (Godet's Luke 54; Micklem's Matthew 58). But they have not been able to explain why then we should pray to God by saying 'Lead us not into temptation'?

(v) By interpolating some words in the Latin Texts of the Gospels, ths petition was made to mean :—

Have us not brought into temptation.

Two such instances are given by Plummer (Comm. Luke, 298) and Chase (Text and Studies Vol. 3: p. 63-69)

Thus we see that even in ancient times the petition was considered objectionable. Some tried to avoid the difficulty by taking liberty with the text and some by modifying the meaning.

THE SEVENTH PETITION.

'*But deliver us from the evil one*' (R. V.)

This is considered by many to be a part of the sixth petition.

Micklem says that Luke has omitted this portion "perhaps because the phrase 'Evil one' was peculiarly Jewish in its assumption of a personal agency of evil' (Westminister comm. Matthew 57—58).

Or we may say that Matthew interpolated it into the

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prayer with a view to giving it a thoroughly Jewish character.

In commenting on this petition Bishop Gore writes:—

" But deliver us from the evil one. That is from the devil.' Modern society seems to be very unwilling to believe in the devil or diaboical temptation,,. (Sermon on the Mount 136.)

Then the Bishop tries to prove that Satan really exists. But in spite of all his pleadings we have not been able to believe in the existence of the evil one.

So the seventh petition is also objectionable.

DOXOLOGY

" *For thine is the Kingdom, the power, and the glory, for ever and ever. Amen.*"

It is not in R. V. It is an interpolation. Westcott and Hort write:—

" There can be little doubt that the doxology originated in liturgical use in Syria and was thence adopted into the Greek and Syriac Syrian texts of the New Testament" (N. T. in Greek. Vol. ii Appendix. p. 9.)

Trench says :—

" Augustine knows nothing of the doxology as neither do the other principal Fathers of the Latin Chureh." (Aug. on S. on the Mt. p 270.)

All competent authorities now consider the doxology to be an interpolation.

CONCLUSION.

Thus we see that the Lord's Prayer is not free from tautology. Every one of the seven petitions is objectionable. We cannot accept the Jewish Messianic idea embodied in the first three petitions. The fourth petition is intensely selfish and over-worldly. The fifth petition tries to avoid punishment and it further imposes a condition on God. The sixth has shocked even the orthodox Christians. The seventh is born of superstition. The Doxology is excellent but it is an interpolation.

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THE MISSION OF CHHATRASAL.

(By Master Jagadamba Prasad Pathak M. A.)

The era of bigotry had set in. In jeopardy was the fair name of the Empire which Akbar had consecrated with Rajput blood utilized to found it. Passions and prejudice held sway. The project of a happy united people, the result of profound deliberations of the royal mystic in whom philosophy had softened the blood and iron ferocity of his ancestors from the far off inhospitable regions of Central Asia, was like a golden dream. When transformed from the subjective form in the mind to the world of actualities its pure essence was too good to be kept unstained. On the whole, it was considered sacred by his first two successors and was worshipped in name, though not always in spirit. It now received a rude shock. Aurangzeb had narrowed his vision of humanity and in the name of religion had confined the regime of justice for the edification of a favoured sect. The vast bulk of his subjects were thrown into deep and silent disappointment.

Some of the Rajput princes raised their voices in protest but a deaf ear was turned to all counsels of reason. The atmosphere was now surcharged with the electricity of fanaticism. All those that believed in the harmonious development side by side of the two races were in despair. Religious hatred stalking naked over the land was bound to force out dark passions in the heart of the persecuted race. All prudent people forecasted and awaited with fear a storm.

In this state of things, a young Rajput Officer found himself adrift. He had thrown off in disgust the commission he held under the Mughal. He could not turn to

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his kinsmen in Bundelkhand for help. His father had been a brave and daring leader. But he had a special knack of making enemies, and he had never been a favourite with his people. Swayed by passion, a child of impulses, he could never brook an indignity, whether real or imaginary, and had left Chhatrasal, an orphan without home and friends. In this predicament, he made ready for a desperate die. He crossed over the frontier to the domains of Maharaja Sivaji.

With some difficulty, he got access to the great Hindu hero whose ripe wisdom helped to shape the career of the youngman. On his part, Sivaji also seems to have been much impressed with this daring youth and retained a fondness for him to the end of his life. In one of his letters where he advocates the formation of a great Hindu confederacy the Bundela Chief is also mentioned as likely to be of great help in its organization. Chhatrasal, after this meeting cast off any dross of purely personal ambition he had and dedicated his sword to the cause of the Motherland. The Hindus had no grievance against the Mughal Emperors as such. They had begun to be considered as the children of the soil, and Akbar had identified himself too far with the people ; his descendents could in no sense be called aliens. Aurangzeb's policy stood a tremendous obstacle in the path of a united and prosperous development of the heterogeneous elements that were so skilfully wielded together. How to get over it was the crux of the problem. If it were allowed to poison the body politic, the fate of the Empire was sealed.

Sivaji seems to have realized the futility of a permanent stable empire to be built on one race lording it over

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the other. He was too much of a statesman and had little, if at all, of a fanatic in him, and his submission to Aurangzeb, which but for his indomitable spirit of resourcefulness, would have cut his career short proves that he was amenable to reconciliation and had no undying hatred for the Mughals. Chhatrasal caught his spirit and aimed, in the first instance, at a reorganization of the Empire to make it impossible for a ruler to treat the Hindus as Aurangzeb had done or failing this to set up a strong government, to serve as a break-water against the evil day, when the deluge would inundate the land. In his old age, full of honours, victorious over the armies of the Mughals, he responded nobly to the invitation of Bahadur Shah who was trying to repair the mistakes of his father. Unfortunately, after his death the "roi de faineants' that followed him, though themselves too weak to consolidate the shattered remains, would grant parts of his lands as fifes to the nobles of their courts. It provoked another war. In this he was as usual triumphant, but invited his old allies the Marathas to his help.

In 1772, when the Bundela hero told his mind to one of his kinsmen, who was the ruler of a big state and was employed in the Deccan as a general, his scheme was considered the outcome of youthful exuberance. The king of kings whose armies had always their way—what was this young man of twenty-two to defy his might! For his pains, he was dismissed with a gentle hint from his camp as too dangerous a guest. His own elder brother would not have anything to do in his hopeless venture. With a few soldiers, their number hardly reaching three figures, he began his career which culminated so gloriously. He had no grudge against the Muslims and their religion. In his first faithful band

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was included one who professed the faith of the prophet of Arabia. When he defeated the army of a Mughal Subedar, the spoils of war were restored on the latter's representation that he had been his father's friend and comrade in arms.

A study of the character of the hero who so bravely stood up for the defence of Hinduism and the liberties of the people, when fanaticism had warped the brain of an Emperor brings clearly out his noble ambition. Against heavy, odds, he battled and succeeded in saving, to a great extent, his people from the miseries inflicted on millions. that groaned under a weak and corrupt Government. His own administration was a model of beneficent despotism, the only safeguard against anarchy in those times of stress and struggle. He had, however, his Council of Elders, and 'Panchayats' all over his territory. Some Muhammadan chroniclers tried to give him a bad name But happily, modern research has helped to dispel the clouds of misrepresentation and calumny and to appraise him at his true worth.

DAYANANDA THE DHIR.

By Prof. Tarachand D. Gajra.

निन्दन्तु नीतिनिपुणा यदि वा स्तुवन्तु
लक्ष्मीः समाविशतु गच्छतु वा यथेष्टम् ॥
अद्यैव मरणमस्तु युगान्तरे वा
न्याय्यात्पथः प्रविचलन्ति पदं न धीराः ॥

Dayanand is the greatest apostle of modern times. He is a Rishi indeed. He foresees what few can. He brings back to the world a philosophy of the eternal truth, a philosophy that can remove all the ills which human flesh is heir to.

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2. Dayanand is not only a seer and a philosopher, but he is a Karmayogi of the highest order. He acts boldly, manfully and perseveringly. His devotion to the object of his life is perfect and absolute. No consideration of whatever nature deters him from doing his duty. He is a *Dhir Purasha*. After name and fame he hankers not. For power and pelf he cares not. Men abuse him, vilify him, call him a spy, a Christian in disguise, a hypocrite; and what not; but Dayanand remains steadfast to his purpose; he budges not an inch. Boldly he thunders out the truth he has seen.

3. They come round him, hoax him, extol him decide to confer on him the highest title they can; the orthodox pandits are prepared to put him in the category of Avatars—acknowledge him to be the Messiah, that is promised in the Puranas, only if he would just modify his views on idol-worship. But Dayanand does not care for such playthings and toys. He is devoted to truth alone and he would not smother the voice of his clear and pure conscience under the burden of the fleeting fame of the world.

4. Dayanand leaves home in search of immortality. And leaving the paternal roof he has to sacrifice a rich legacy and prosperous business but he is indifferent to that; Mammon is not the object of his worship. Again and again temptations are put in his way, but every time he defeats the devil. The *Mahant* of the *Okhi Math* at the height of the Himalaya wishes to make him his *Chela* to enable him to live a life of comfort and ease but Dayanand does not accept the offer; for that would deprive the world of the light that his torch is to shed around. The Maharana Sajansingh appeals to Swamiji not to condemn idol-worship and while making

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this appeal the Maharana offers to the Monk the rich and flourishing temple of the *Ekling*. But the Rishi has laid up his treasures in heaven. These mundane comforts and riches are to his mind so many shackles and chains to keep the pilgrim back from spiritual flights.

5. Not simply fame and wealth are powerless to exercise their charm upon Swamiji, but life itself, he is prepared to lay down in the service of the mankind. Men threaten him, attack him, but he does not mind them at all. The officers send him word not to criticise Christianity but he cares not for them."Blow me up from the muzzle of the gun" he says 'but I shall speak the truth; hang me from the gallows if you like, I shall not compromise with evil" A *Ramanuji* Rajput unsheathes his sword and raises it up to kill the Rishi; but while the sword is about to descend upon his devoted head he unhesitatingly says "I shall preach the truth, I shall work as a true Brahaman inspite of your sword, O Kshatriya."

6. Such is the Maharshi whose centenanry we just celebrated. Let us reflect on these sterling virtues of our mighty Master and let us imbibe his spirit to enable us to carry on the work of his mission in a purer and better and more successful way. Amen!

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शिल्पसंहिता ANCIENT INDIAN ENGINEERING PHILOSOPHY.

नगररचना शास्त्र—TOWN PLANNING.

CHAPTER VIII.

देवालय—CONSTRUCTION OF TEMPLES.

(RAO SAHIB K. V. VAZE, I. C. E.)

Man is a thoughtful being and all his thoughts are reducible to four primary questions and their solution?

किमिदं? कथमिदं जातं? कोवा कर्ताऽस्य विद्यते?
उपादानं किमस्तीति? विचारः सोयमीदृशः॥ शंकराचार्य

(1) What is this? (2) How is it produced? (3) Who produced it? and 4) From what material did he produce it? are the four primary questions involved in every inquiry, in every thinking process The thoughts of a child, the thinking processes of a scientist and the great theories of a philosopher all turn round these four primary questions. In the construction of temples we are not concerned with all the four questions but with only the third *viz* the nature and attributes of the Creator. This question has been extensively dealt with by John Stuart Mill in his essay on "Necessity of Religion and Attributes of God." There he has proved that the Creator must have five attributes *viz* (1) He must be **अनंत** Infinite, (2) He must be **सर्वज्ञ** Omniscient, (3) He must be **सर्वशक्ति** Omnipotent (4) He must be **दयालु** Merciful and (5) He must be **न्यायी** Just. If He fails in any of these attributes He cannot be the Creator of the whole universe. Looking to the world as it is, John Stuart Mill comes to the conclusion that the Creator having these five qualities is an impossibility. The existence of grief in this world is incompatible with some one of the last four attributes. The first **शंकराचार्य** has in his commentary on **वेदांतसूत्र** refuted this contention

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and we are not going into that controversy as Engineering Philosophy does not deal with that question. It is enough for our present purposes to note that after careful investigation men came to the conclusion that the Creator of the universe should have these five attributes.

As the Engineer has to put this Creator in a concrete form he has to choose five symbols to represent these five attributes. The symbols must have the principles of these attributes depicted in them and then only they would be true symbols.

संकेतैर्विविधैर्यत्र तत्तद्धर्मानुकूलतः ।
लिख्यते वस्त्रकाष्ठादौ तदाहुश्चित्रलेपनम् ॥ चित्रकर्म

A चित्रलेपन symbol is that figure which can be drawn on a wooden board or cloth (paper) and which represents the chief quality of the thing it stands for by geometrical proof. The following are the symbols used to represent the five attributes of the Creator.

(1) चक्र Infinity is represented by an evolute अनंतत्व which is really endless at both ends.

अणीरणीयान् । महतोमहीयान् ।

(2) सर्वज्ञत्व. Omniscence is represented by an angle कोण which starts from a point and is endless at the other end. Every being has the knowledge of its own existence and their knowledge increases to infinity at the other end.

(3) सर्वशक्तिमत्व Omnipotence is represented by a parabola भस्त्रास्त the curve drawn by a अस्त्र projectile in its course. The Directrix of this curve represents the परमात्मा निर्गुणब्रह्म and its focus the जीवात्मा or ego.

(4) दयालुत्व Mercy is represented by an ellipse माला. The two focii represent स्व and पर and mercy has to bless or do good to both *viz* him who gives and him who takes. When the focii coincide, the curve becomes a circle

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वलय and represents perfection and when they are at ends it becomes a straight line.

(5) न्यायित्व Justice is represented by a straight रेखा line. All human actions tend to go out of the straight line and all inspections &c. are intended to bring them back to the straight line.

(6 पूर्णत्व Perfection is represented by a circle वर्तुल as it is uniform in all directions and on all sides.

When these five symbols are put together we get the figures of योगी in समाधि state and this represents the Creator in 'Toto' A योगी contemplates the Creator as himself 'हरिर्भूत्वा हरिंभजेद्' ब्रह्मविद् ब्रह्मैवभवति.

From these symbols we get the five images representing the attributes of the Creator.

(1) A globe representing the Sun सूर्य is the image of the Infinity (Unknowable).

(2) An equilateral triangle representing गणेश is the image of Omniscience (Knowledge).

(3) A high parabola representing देवी is the image of the Omnipotent (Power).

(4) An elliptical figure representing शेषशायी is the image of All-Merciful.

(5) A straight line लिंग (sign) represents शंकर the image of Just. The obscene meaning put on this representation of the straight line लिंग is due to misunderstanding as will be explained further on.

These five symbols and images are called पंचायतन the five residences where the Creator is to be met with and these images are humanised according to the science of सामुद्रिक Palmistry (Anatomy) and their horoscopes are prepared according to ज्योतिष् Astrology so as to represent the five attributes as detailed below.

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I. The Sun reprsents Infinity and this is visible in time only. Time is really infinite. The seven days of the week or the seven colours in the light are the seven horses and these carry the sun round and round in his chariot.

II. All sitting figures are equilateral triangles and represent knowledge. The chief of these is the गणपति the chief of all गण Institutions. All development or progress of knowledge is achieved by Associations of thinkers on the subject and no thoughts on any subject are ever lost. Whole knowledge forms an ever extending angle and six such angles make up the whole circle or perfection. षडंग, षड्दर्शन etc., show perfection by the union of six faces of knowledge,

III. All standing figures are parabollas and represent power. The chief of these is शक्ति which holds in her hands all power-producing implements. There are eighteen prime movers in Indian Mechanics and hence the शक्ति is represented as the biggest image having eighteen hands and carrying these energy-producing prime movers in her hand.

IV. All reposing figures are ellipses and represent Mercy. Mercy must have लक्ष्मी wealth at its feet, it must have चक्र and गदा power to punish the wicked and शंख and पद्म soothers to relieve the afflicted. शेषशायी is the embodiment of all goods and amenities and these are for the relief of the destitute.

V. All imperceptible signs are straight lines and represent justice. Justice is plain and uncompromising. शंकर is the embodiment of plain living and high thinking and is depicted as the highest ascetic to represent Perfect Justice.

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The same deity is many a time depicted in different positions as representing different attributes. For example श्रीराम is represented as walking in दंडकारण्य and here he represents power शक्ति, or he is represented as sitting on the throne and as such represents ज्ञान knowledge. In preparing the various images for worship in the temple the Engineer has to consider the chief attribute he wants to represent. Not only the central image but the whole of its paraphernalia — nay even the design of the temple, the position and proportion of its various parts have to be suited to the representation of the chief attribute or idea.

Before going into further details about the construction of temples we shall first inquire into the necessity of having an image of the Creator. All thinkers agree in saying that the Creator pervades the whole universe; but in actual working of the world almost all have to forget this. The most revered object in the world is God the Creator and if he pervades the whole universe where can we tread, not to speak of spitting and such other things. One must either give up reverence, in working with Him or forget that He pervades the whole Universe. Indian authors prefer the latter to the former as stopping actions is an impossibility. It is better to ignore this presence than give up reverence for Him and this is the course adopted in other similar matters. On this earth there is so much air and light that human beings cannot tolerate them. They stop the air by building walls and stop the light by putting up a roof. After this they admit as much air as they can put up with by means of doors and ventilators and admit the requisite light by windows and skylights. Thus though the requirements of these are almost the same all over the earth each

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human being has a peculiarity of his house according to the particular circumstances he is surrounded by. Similarly though the religious instincts and requirements of human beings are same all the world over, each human being has its own divine image suited to his own idyosyncrasies and this is the principle underlying all image-worship. This suits all the various shades of knowledge to be met with in different human beings. Each human being thus cuts a particular shape in the veil of ignorance covering the All-Pervading Creator, feels full reverence for it, worships it and gets satisfaction by perfect union with it. This cut may be small or great, may have any shape and dimensions and can be very well respected and adored. Indian writers do recognise that the Almighty pervades every thing but they also submit that this is too much to be grasped and acted upon in their worldy dealings. They wish to perform not only lip reverence and worship but actual actions suited to the feelings they profess to bear in mind.

There are four ways of worshipping the Diety suited to the four stages in the development of human beings *viz.* कर्ममार्ग or Material Worship, भक्तिमार्ग or the Worship of Love, योगमार्ग or Worship in Meditaion and ज्ञानमार्ग or Worship in perfect knowledge.

The whole of कर्ममार्ग is based on one axiom 'यथादेहे तथा देवे।' 'The Creator has the same feelings as the body of the worshipper. To such a worshipper the Creator is nothing more than a human being like himself but endowed with more power and more knowledge. The Creator therefore becomes angry, is propitiated by praises and gifts, forgives sins, helps his devotees and guards them against all evils. The devotee has to give or sacrifice the things he likes most to his

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God and thus learns the first lessons of self-abnegation. Human beings are naturally covetous and egoistic and this is counteracted in the worldly affairs by their love for the children and in the religious offairs by sacrifices for propitiating God. Human beings at the lowest stage of development do not understand and cannot comprehend any other spiritual guidance. Young children understand their parents as God or comprehend God as their great parents and as they gradually develop they rise higher in the scale and end with comprehending God as the great Master who ordains duties and orders their performanc on pain of punishment. Men may profess any religious doctrines but we plainly see that their actions are actuated by the things which they comprehend according to the stage of their mental development.

When a human being rises to the second stage of development he loves and is fit for the performance of भक्तिमार्ग. In this path one has to love the Deity as intensely as one can. In his love he forgets every thing else. He performs his duties not for fear of punishment but for the sake of love he bears to the person who orders the duties and finally for the love he feels in performing the duties themselves. He loves to work, loves his work and does the work for the sake of pleasure the love makes him feel. This is the essence of all भक्ति *viz.* intense love or devotion.

In his third stage of development a human being is very thoughtful and he begins to discriminate between his selfish being and the Creator. He finds his powers are all limited while those of the Creator can have no limits. How was the limited one to be reconciled with the limitless ? Naturally by concentration. We know by experience that the ordinary rays of the sun if well

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concentrated evolve very high temperature and prodnce fire; fire is therefore nothing more than concentrated ordinary heat. Great men and even the Creator is thus an ordinary human being sufficiently concentrated. The devotee thus begins to practise systematic concentration योगमार्ग and finds his powers increase according to the concentration he attains.

In the fourth stage of development *viz* ज्ञानमार्ग, a devotee not only thinks but actually realises, feels that he is a part of the Creator having all His attributes and powers. In this state his desires are the desires of the Creator or the laws of nature and he feels neither pain nor pleasure because there is nething good or bad for him in this world; every thing is God himself the Perfect.

Worship, prayers, oblations are practised by the devotees in the first two stages only and therefore temples are required for these two kinds of devotees only. Solitary places are required by persons at the third stage and any place is equally good for the fourth. Thus of these four stages two classes are formed *viz.* प्रवृत्त persons going forth and निवृत्त persons returning. When a child is in the father's body it has no separate existence nor separate desire. When it enters the body of the mother it simply wishes and the mother supplies its wants or fulfills its wishes. When the child emanates from the body of the mother, at every want it cries and the mother by natural instinct knows what it wants and supplies it. Afterwards the child begs or prays for things it wants and eventually it supplies its own wants by his own exertions. This whole process is called प्रवृत्ति or going forth. When a man realizes that with his utmost efforts he does not succeed in getting what he wants he turns back

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and begins to pray to God, after this he simply cries or recites the name of God, जप, then simply meditates and lastly loses his separate existence and separate desires. This process is called निवृत्ति or returning back.

Thus temples are required by प्रवृत्त worldly persons only and have to supply all their requirements. Images only can supply these requirements. The first requirement is that men should forget that there is God everywhere but that He should have a particular residence and be endowed with particular known attributes. The second requirement is that men should be able to propitiate him in all worldly ways and be able to satisfy themselves that they have done so. Images as God with priests as the mediators between the God and his devotees is the appropriate way of satisfying these requirements. In this way even children, not to speak of grown-up persons can be attracted to the Creator and enabled to get the satisfaction of having propitiated Him. The best test of having propitiated God is the satisfaction one feels and the calmness one attains after the necessary worship and prayer. Great relief is experienced by the afflicted and great strength is induced in the bodies of the weak after they have worshipped and prayed to their Saviour in whatever shape they may concieve Him and in whatever manner the worship may be performed or conducted.

Let us now turn to the use of these general considerations in the construction of Indian Temples. Each Temple represents one of the six above-named attributes of the Creator *viz.*, (1) Infinity (2) Omniscience (3) Omnipotence (4) Mercy (5) Justice and (6) Perfection. The configuration of the Temple, its arrangement, and the disposition of its parts must indicate the attribute which

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the temple is meant to represent. The details of construction and design of the parts have to be congruous to the general idea and the image with its parafernalia has to support that idea. It is very interesting to study old Temples built according to the Ancient texts in the light of these principles. For example,

(1). Globular construction represents Infinity.

(2). Tetrapedron on an equilateral triangular base represents knowledge.

(3). High Paraboloid structure represents Power.

(4). Oblong structure mostly in the East and West represents Mercy.

(5). Cube or high prism represents Justice.

(6). Globe or Cylinder represents Perfection.

The Indian continent is divided into six parts suitable for these constructions by their climatic and physical conditions and for each part is reserved as it were one particular attribute and construction.

The various parts of a Temple have to be adapted to these ideals as under:—

(*a*) The height of the plinth and the mouldings on it.

(*b*) The design of the chair, post and the capital.

(*c*) The arch, or beam and corbel supporting the beam.

(*d*) The dimensions and positions of the doors, windows, ventilators and skylights.

(*e*) The kind of the roof and the design of the शिखर.

(*f*) The decorations on the walls.

There are in Indian Enginneering six sorts of each of these parts and a definite system according to which they are to be used. The whole secret of the beauty of

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Indian Temples which fascinates the attention of even foreigners lies in this systematic arrangement. Anything is not used anywhere but a particular thing is used in a particular place with a particular object and it is this particularisation that ensures beauty in the design and structure. Particular things are used with a particular object and the systematic mixture of the various parts means beauty and it is this particular arrangement which attracts attention and fascinates, nay rivets, the eye and the mind of the observer.

The dimensions and proportions of the various images, their peculiar postures the emotions and mental attitudes they represent, also conduce to the production of a peculiar mental state in the devotee. For example the vastness perceptible in the temple of गणपति, the immense energy observable in that of देवी, the extensive sympathy produced in that of विष्णु and the great serenity induced in that of शंकर, are the effects of the peculiar construction of the symbols to be seen in these temples. In the temple of शिव no frivolity is admissible; while in that of विष्णु there can be no sorrow. There can be no weakness in the temple of देवी, and no ignorance is admissible in that of गणपति the chief deity representing all Arts and Sciences. Each temple is thus the living embodiment of a particular attribute of the Creator and things conducive to the representation of this attribute are to be used in that temple. Even straight or curved lines, the various linear figures, the carvings and paintings, the dimensions and proportions, the designs and arrangements have a significance which is not to be overlooked in a temple.

There are twelve different images of the sun सूर्य suited to the twelve months of the year and each has its

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peculiar suite, chariot &c., suited to tho seasonal requirements.

There are thirty-three different images of the गणपति suited to the various arts and sciences which the deity presides over and is master of.

There are fifty-six different forms of देवी, each representing the different aspects of Her Merciful protection of the Universe.

There are one hundred and twenty-one aspects of विष्णु representing different postures eradicating injustice.

There are innumerable sorts of ब्रह्म representing Divine Perfection in every thing that is perceptible in the world These cannot be represented but have to be realized by contemplation and concentration. Each योगी and ज्ञानी has his own way of attaining the final goal and no two are similar. It is this endless variety that misleads ordinary men when they compare or judge of these योगी or ज्ञानी beings.

[The psychology at the back of the various designs and paraphernalia of temples has been beautifully traced by the writer, though the logic in support of Image-worship is ill borne out by the results of this fanciful mode of adoration.—*Editor*.]

"INDIA'S CRUEL DESTINY."*

This little pamphlet recently came into my hands. It was an opportune moment, for I had been reading that wonderful book by Dr. Rabindranath Tagore "Nationalism," which sets out in a great majestic way the suffer-

* By C. N. Zutshi, M. R. A. S. London.

A few thoughts on this Pamphlet by Madeline Ruth Harding.

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ings of India. One puts it down with the cry, "What can one do, the problem is so huge." It makes one long to raise a voice of protest and refuse even to be thought a part of a soulless machine which is crushing all that is precious in the lives of others.

As these thoughts were filling one's mind this little book came along setting out more in detail the problem which loomed so large. It deals with various phases and therefore it should the easier appeal to a large number of people who need approaching from diverse standpoints, and after all it is individual effort which must play a great part in reducing the pressure of this powerful machine.

In this little book there are concrete examples given which we can pass on to our fellows, individual instances of wrong, which give food for thought which can lead to practical work. It brings us down from the problem of evil as one gigantic whole, to its manifestation on this earth plane and the consideration of the best means of dealing with it, which is necessary so long as we have to contact material conditions. That great son of India. Vivekanand, realised this when he said that India had lived only on the spiritual plane but that now she must apply her knowledge to the material. He also said, "In India we *think* but unfortunately sometimes we think so deep that there is no power left for expression." These words might be applied to India in many ways whether it be her lack of expression as to what the Eternal Father-Mother intended her to stand for as the conqueror of the world by spirituality ; or as a great nation with a civilization which could teach the horrors of warfare to other nations ; or as the teacher of the great Truth which is beginning to penetrate the West, to some extent at least

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the world-embracing conception of God as LOVE which should make all mankind brothers and sisters, irrespective of caste or creed.

But to return to our little book. It is when things are, so to speak, materialised, when wrongs and sufferings are set out in detailed form, when we have personal knowledge of undeniable instances of wrong-doing and tyranny, that doors open for individual effort. To take our own London as an example. We read of the slums. The well-to-do surrounded with luxury and comfort, living a life of pleasure and ease, will talk of our slums but only those who have entered into the conditions and who visit the people in their *homes*—if one can apply the word to such hovels—know what slumland means and can realise the needs of the dwellers there. They alone can take in at a glance the lack of everything that makes life even bearable, and not only lack, for to some a clean barn would be preferable, but the addition of filth and degradation which is worse than lack to many a sensitive soul to be found even in those conditions.

And so our little book gives a very practical glimpse—and sadly some of us realise that it is indeed only a glimpse—into just a few of the things which are at the root of the heavy burden which India is carrying. For instance Dr. Tagore speaks of those "whom it is dangerous for us to contradict." Mr. Zutshi give us examples. He says quoting words of our own English politicians, "There are more than 20 000 political prisoners in goal—men of high and unquestioned character, who are not hostile even now so far as British people as distinguished from the Government are concerned, and the crime of these 20,000 people is not that they are anti-British, it is simply that they are pro-Indian."

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Surely here is an instance which would be repulsive to the thought of the ordinary English person *in England*! But how many of them know anything about such conditions? Patriotism—whatever it may stand for—is looked upon as a necessary and desirable quality here. How then can any in England who claim to be fair-minded deny to others the same liberty? When instances of this nature are brought to their notice they express astonishment. Oh! that the warning might be burned into their hearts that ignorance will not always be an excuse for what is done in their name!

The majority of English people are as ignorant of conditions in India as the down-trodden classes in India are ignorant in matters of the most ordinary education. It makes one long to send out an appeal to India to do something to educate the masses of *our* people in the knowledge of what India stands for in the history of the world. When one sees the hundreds of her educated students landing on our shores, one longs that by some means they might be organised to live and speak for India in our midst for the power of organisation is great. One longs that they may live here proud of the ideals for which their nation stands, taking from us only that which will help to perfect them.

Mr. Zutshi suggests that the words "Demands of Justice and Fairplay" might be displayed in a prominent place in the hall of British Parliament. But the same eyes would become so accustomed to them that after a very little while they would be unnoticed. Such a headline might perhaps be better utilised on hundreds of thousands of inexpensive leaflets for distribution broadcast giving in a concise form truths which could be brought to the notice of our pleasure-seekers and others

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as they leave the halls and theatres in their thousands night by night. We might also add our church-goers, poor ignorant souls many of them, who do not know what is being done in the name of England, a name which they believe, stands for perfect freedom and the brotherhood of men. When more of our people know the truth, so much greater will be the likelihood of the treatment of Indian affairs becoming a test question with them, which shall decide their vote for or against a would-be-member of Parliament. Yes we need education here in these matters as much as India needs it in other directions.

In bringing these few thoughts to a close, one perforce has to go still deeper and see ranged on the side of India a great and wonderful Power waiting for her to apply to all her material conditions, conditions which I have learned from India to know as Maya. This power if utilised by India would revolutionise the world. I mean the vastness of the Indian all-embracing conception of God as the one universal spirit. And something seems to say to one:—When the people of India make themselves spiritual *channels* for the power of God and not only receptacles thereof, they will manifest to all Infinite Power, never weakness; Infinite Plenty, never poverty; Infinite freedom, never slavery; Infinite Health, never disease; in fact all that goes to make up perfect harmony. It is this understanding which some of us are beginning to apply just a little to our own problems. As we shut out of mind the material beliefs which are binding men and nations and keeping them at enmity and realise the perfect harmony of the ONE-ALL, the veil will be rent and the Real will take the place of unreal in power and glory. This does not do away with strenuous work but even in our own little personal problems we find that doors lead-

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ing to harmony then open naturally and easily. It is India which has the fullness of this great knowledge.

And so, although we had to descend from the great soul-stirring conception of suffering given by Dr. Tagore to instances and practical suggestions given by Mr. Zutshi we have yet always to return still further — to the Spiritual Source of all that is to draw fresh inspiration and power to work out our ideals on the plane on which for a brief span we are living. The resultant harmony of our ideals and work will be the gauge of our spiritual understanding. "By their fruits ye shall know them," said One, for religion is not negative—a constant renunciation—but positive, applying our spiritul understanding to our material problems of whatsoever nature.

In closing I must in my mental home delete the word "Destiny" from the title of this instructive little book. India's destiny is surely to be the ultimate leader of religious and truly civilised thought. Whatever the cause which for a time has veiled her true destiny, in the words of her own great writer we "Know that what is huge is not great and pride is not everlasting."

CONTEMPORARY THOUGHT REVIEWED.

BUDDHA IN INDIA.

Presiding at the anniversary of Lord Buddha's birthday at the Buddhist Vihar, Mahatma Gandhi said *inter alia*:—

I make bold to say that Buddha was not an atheist. God refuses to see any person, any devotee who goes in with his pride. He loves not a man rubbing his nose on the ground, he wants not to see the marks on the noses, and some of you may not know that many Musalmans really carry these

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marks on their foreheads as they lie prostrate in their mosques, and rub their foreheads day after day so that they have a rupee, sometimes even larger. God does not want the marks. He sees through and through. A man may cut his nose and rub it on the ground but God will not recognise him who will turn his back upon a man with pointed nose, if his heart is not bruised and blood does not flow freely from his heart. He recognises that as his own. And so the masses not knowing what pride is approach HIM in all humility and become the splendid philosophers in action and we can freely follow them. That in my opinion is the essential teaching of Buddhism. It is preeminently a religion of the masses. I do not despair. I do not for one moment consider that Buddhism has been banished from India. Every essential characteristic of Buddhism, I see,is being translated into action in India much more perhaps than in China, Ceylon, and Japan which nominally profess Buddhism. I make bold to say that we in India translate Buddhism into action far more and far better than our Burmese friends do. It is impossible to banish Buddha, you cannot deprive him of his birth in India. In his own lifetime he made out for himself an imperishable name. He lives to-day in the lives of millions of human beings. What does it matter whether we go to a little temple and worship his image or whether we even take his name. My Hinduism teaches me that if my heart is pure I may mispronounce the name of RAMA as MARA, still I can speak it with as much force as—nay even more than—the learned Brahmins. So I say to Dr. Dharmapala what does it matter whether he can count upon the support of so many men or whether a lady from Honolulu contributes a large sum or not. Buddha has taught us in my humble opinion that it is not necessary for millions to associate themselves with one man who seeks for truth.

Greatest Teacher of Mankind.

"Let each one say for himself how much of the message of mercy and piety that Buddha came to deliver we have translated into our own livses and in so much as we have translated

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that message in our own lives are we fit to pay our homage to that great Lord, Master, and Teacher of mankind. So long as the world lasts I have not a shadow of doubt that he will rank among the greatest of teachers of mankind. The thought that Buddha gave birth to 2,500 years ago will never vanish —thoughts have also a mark though going at snail's space. It is still germinating though we may find that Buddhism like every other religion at the present moment is really decadent. I am optimistic enough to feel that our day is dawning when all these great religions will be purged of all frauds, hypocrisy, humbug, trash, untruthfulness, incredulity, and all that may be described under the term 'degradation.' They will be purified of that fraud and we will see a day dawned when he who learns to see will find that truth and love after all are two faces of a coin. That and that alone is the only current coin and every other is a base coin.

THE ARYAN CONCEPTION OF KINGSHIP.

Ajit Kumar Sen writes in the *Calcutta Review*:—

The Vedic kings were mere mortals and as such often deposed and expelled. Whether the subjects elected their kings as Zimmer says or they were selected by the people from among the members of the royal family as Macdonell implicitly assumes does not affect our argument, in as much as both of them admit that in the matter of origin of kingship some popular element at least is involved—and that is sufficient. The dictum of *Baudhayana* that the king is to get the revenue not as a matter of right but as his salary for protecting the subjects, underlies almost all the theories of kingship in the Buddhist and Brahmanic canons and the implication of this dictum is evident. In the Ramayana and the Mahabharat, no doubt, we often come across contrary theories; but we must not overlook the fact that both the epics distinguished tyrants from good kings—a distinction carefully maintained by Sukra. Both the epics give no quarter to a tyrant and in Ramayana it is said that a king who is unkingly is no king and therefore no God and hence could be killed like a mad dog. The Mahabharat is equally

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emphatic on the point. We also find that "Atri was the first to deify a king, so that Gautama called him a sycophant, but Sanatkumara upheld the deification." The implication is that Gautama opposed the deification of kings—which means that to Gautama at least the institution of kingship was secular and human. Even when hereditary kingship is in vogue the tradition of election is kept up as is evident from the Mahabharat. The theories of the origin of kingship as described in the Mahabharat are both popular and divine, and hence involve a blend of secular and non secular conceptions.

The theory about the origin of kingship as described in the *Dighanikaya* goes to show the secular character of political thought in a very clear and definite manner. Here at first a blissful state of nature as described by Rousseau, is followed by degeneration, wherefore people assemble together to choose one as their king. This king is known as the Mahasammata. In the Jatakas we come across many instances of election of kings by councillors or people. This principle of election was carried to such a great extent that fish and birds were depicted as choosing their respective kings. The implications of the contractual origin of kingship are far-reaching, but it is to bereg retted that such theories were not followed by systematic theories about the rigths of people. Possibly Hindu political thought delighted in laying more stress on Swadharma (duties) than on Swadhikara (rights). Whatever be the reason there can be no doubt that people as depicted in the Jatakas understood the implications of the contract theory and were not slow to take advantage of them as will be evident from some of the Jataka stories. There we find subjects expelling a king for developing evil propensities, and even killing one for rank ingratitude and all this would not have been common, had the people deified their kings.

OUTCASTES—FIELD FOR THE MISSIONARY.

Writing to *the Nineteenth Century and After* Henry Whitehead says:—

The diocese of Dornahal, in South India, is a striking illustration of this. There we see a strong Christian Church

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of 120,000 members drawn almost exclusively from the outcastes, increasing at the rate of 12,000 a year, with over 1000 primary schools, thirteen boarding-schools, two high-schools and one college, educating all over 24,000 outcaste Christian pupils and staffed by over 1000 teachers, all raised up from the outcastes. And this large progressive Church is ministered to and governed by about eighty ordained priests and deacons, drawn from the outcastes, parochial, district and diocesan councils, mainly composed of Indian members drawn from the same community, the whole presided over by an Indian Bishop. There has been no violence on the part of the outcastes against their masters. On the contrary, bitter, unjust persecutions have been borne with surprising patience. And in many cases the hearts of the masters have been changed from hostility to goodwill by the honesty, sobriety, and faithfulness of their Christian servants.

THE VERNACULAR MEDIUM.

The Modern Review reproduces the following from *the Sydenham College Magazine*:—

India is probably the only country in the world where a case has to be made out for using the mother-tongue as the medium of all instruction. Everywhere the proposition would be regarded as axiomatic. The strange phenomenon in India is a result of historical circumstances.

"But", it is said, "it must be admitted that in the present circumstances of the country, learning English is an absolute national necessity. For India to be a nation, she must have *lingua franca*. We have now got one in English. Why not make the most of it?" Now the *lingua franca* argument is in the first place, a bit overdone. Little Switzerland is a nation, as good as any other, with three official languages—German, French and Italian. Canada vast in territory but small in numbers, is a nation with two official languages—English and French. The South African Union has two—English and Dutch. Again, does any one in his senses believe

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that English can ever be in this country a *lingua franca* in the sense of a language understood and spoken by the mass of the people all over the country? Have not our very first efforts at getting a responsive electorate in the mofussil revealed the fact that the conduct of the business of our provincial legislatures in English is largely responsible for the apathy towards the same of many of the members from countryside, and still more so of their constituents? Are not English educated Indians themselves coming more and more to realise the necessity of re-distributing the present provinces on a linguistic basis?

But even granting that a good working knowledge of English must be regarded as a necessary part of a good general education, does it in the least follow that English must be the medium of instruction all over the country even in the secondary schools? In English public schools and universities at the present day, a good knowledge of French and and German is regarded as an essential part of the curricullum but they do not on that account make the students learn history, geography, mathematics. etc., all through the medium of French and German and with the help of French or German textbooks. They do of course prefer the direct method of teaching these languages to the grammar-translation method and so do we now with regard to English here. But we go further and delude ourselves that four or five years of the direct method are bound to give the boy such a mastery over the English language that he may then use English as the medium of learning with the same ease as his mother-tongue—and that too when the direct methed is used not by an Englishman but by an Indian, himself feeling pretty shaky about his Eaglish and exerting himself to give a good, make-believe show of his direct method.

To raise the level of our university education, we must first raise the level of matriculates. To do the latter, we must, among other things, free the students of secondary schools from the tyranny of using English as the medium of

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instruction. It is of no use to do that only up to the fifth standard. What is necessary is that candidates should be at complete liberty to answer all papers, except those in English, through their vernaculars.

THE SECRET OF LONGEVITY.

The following appears in *The Oriental Watchman and Herald of Health* :—

"Henry Ford says people can live to be one hundred twenty-five but must quit tea, coffee, tobacco, and liquor." Thus reads the headline of a special to the New York *Times* of August 12. Henry Ford, while enjoying a little leisure in company with Mr. Edison and Mr. Firest once at his Wayside Inn, is said to have made the statement that it is possible for man to live the to the age of one hundred twenry-five if the working parts of the human automobile are kept free from carbon. By taking as good care of himself as he would of one of his automobile engines, he said he might reach that age.

Being asked: "If the carbon is already there, how are you going to get it out?" He replied. "By mastication." And continued: "You know that when you chew the food well, it satisfies you sooner, and you don't need so much. Get only good food. White rats lived three days longer at the hospital without food than the ones that were fed on white breads alone. We eat no white bread in my house."

Coffee, tea, tobacco and liquor find no place in Mr. Ford's prescription to prolong life. They will not be found, he predicts, on the table of the man of the future, and "it is not so far in the future either," he said.

Edison's great-grandfather was so influenced by the life of Garnaro that he adopted that man's simple mode of life, and lived to the age of one hundred two. His son, the grandfather of Edison, was brought up in this same simple manner, and lived to the age of one hundred five. To him were born seven sons, of which Edison's father was one. They all lived

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past the fourscore, three of them nearing the century mark. Edison attributes his vigorous health and usefulness chiefiy to the fact that his great-grandfather had the good sense to adopt the simple habits of Carnaro, which he himself in the main follows.

Old Thomas Parr, who is buried in Westminister. Abbey, England, died at the age of one hundred forty-nine. When examined by the king's physician a short time before his death, he was said to have been in excellent health, his arteries were still soft and elastic. The doctor who examined him said he saw no reason why he should not live another ten or twenty years. Unfortunately he was taken to the king's court. One year of such living was sufficient to end his earthly career. All his life his habits were simple. He neither drank nor smoked, and he practically subsisted upon a fleshless diet altogether. The food on the royal table caused his dealh.

WORLD OF BOOKS.

Vedic Teachings and Ideals. By "Atma." Published by Dayanand Centinary Committee, Muttra. Price Rs. 1-12-0.

Part I. of this book is a refutation of some of the allegations of Dr. Bhandarkar against the Vedas made in his treatise 'Prapanna Pralapita'. This part appeared in the Vedic Magazine in the form of articles. It has now been re-issued in the form of a book. Part II. contains English translation of *mantras* of the Veda under various suitable headings. If the original text were printed side by side with the translation, the value of the rendering would have been considerably enhanced. The book, as it stands, is an attractive compendium of the teachings of the Vedas on some important moral and spiritual topics.

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Truth and Vedas. By R. B. Thakur Datta Dhawan. By the same publisher. Price As. 8.

This booklet of 102 pages is an exposition of R. V. X. 170. The author finds in this hymn an elucidation of the virtues of Truth. He disagrees with previous commentators who read in it the praises of the Sun. His method of exposing the verses is elaborate. The text of every verse is followed by derivative explanation of the principal words. Then comes literal translation and then paraphrase. In the end the author says his own say on the verse. For comparison the translations of Wilson and Griffith are given in footnotes. Parallel passages from the Bible and other hymns of the Vedas are also cited. It is thus that only four verses cover so many pages. The reader finds his labour of going through the book more than requited. If a distinction were made between words of different gender so as not to treat them as nouns in apposition, the rendering would be still more faithful, though the import of the poem, would still remain unchanged. The method of the author has much to commend it.

Truth, Bedrock of Aryan Culture. By the same author. Price Annas. 10.

This was originally intended to be an introduction to the above volume. As its bulk grew, it was thought more appropriate to issue it as a separate treatise. Great emphasis has been laid in the book on the practice of the sovereign virtue of Truth, which has been rightly characterised as the bedrock of Aryan Culture. The teachings of the Vedas, the Upanishads, the Epics, Smritis, and stories from history and fiction are reproduced to trace the importance attatched to this golden virtue throughout Arya history. The thread is continued till the time of

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Dayananda, whose sayings in this behalf are also quoted At the end of the volume the author affixes his 'Lesson of History', in which he embodies the moral he draws from the fate of ancient empires, such as Egypt, Nineva, Persia, Greece, Carthage, Rome, etc., the fall of each of which he attributes to its moral deterioration. We wish greater care were taken in proof-reading.

भजन भास्कर *Compiled by P. Harishankar Sharma Kaviratna. By the same publisher. Price Annas. 8.*

Songs and poems by various authors have beeen collected by the compiler for use in Arya Samajes. The volume contains 256 pages and covers a very wide field. The literary value of the book would be enhanced if the names of the authors were given under the musical pieces. Singers would like names of *rags* etc. also appended.

सत्यार्थ प्रकाशः *Translated by P. Shankar Deva Pathak Kavyatiratha. By the same publisher. Price Rs. 2-4.0.*

This is a Sanskrit translation of the famous book of Rishi Dayananda. The translator, instead of making his rendering ornate from the literary point of view, has aimed at sticking faithfully to the letter of the text, which object he has achieved with considerable success. The book fulfills a long-felt want. Pandits who think it beneath their dignity to read Hindi will find in this rendering a volume to their heart, which they might appreciate still more, if the tanslator had chosen to reproduce in his own independent style the meaning of the text, thus giving it an elegant and beautiful wording. But then perhaps the translation would not be exact. The author has avoided this defect.

आर्य समाज के दश नियम *By Swami Satya Prakash Ji. By the same publisher. Price Annas. 4.*

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Verses of the Veda have been quoted in this little book in support of the ten principles of the Arya Samaj. While some of the verses are clear, the connection of others with the principle which they elucidate is not so manifest. As a collection of *mantras* from the Veda this tract will be found to be a useful reading.

ओ३म् प्रत्यक्ष *By the same author. Published by the Sarvadeshik Arya Pratinidhi Sabha, Dehli.*

Price Ans. 12.

This is another collection of Vedic verses, in which attributes of the Almighty Om are set forth. In his introduction the author criticises the teachings of other religions on the same subject. Instead of referring to these religions by name he only hints at them, thus enveloping his meaning in wonderful mystery. His language too is grotesque. The press has not been able to carry out his instructions, otherwise he would have even such particles as तो changed to their Sanskrit original तु, नहीं to नहि, पास to पार्श्व, साथ to सार्थ. If along with the import of whole verses, the meanings of individual words were also given, the usefulness of the book for the ordinary reader would be much increased.

EDITORIAL REFLECTIONS.

THE GURUKULA ANNIVERSARY.

The Gurukula anniversary was celebrated on the 8th-12th April 1925. The Gurukula premises at Kangri were not this year in a fit condition for the anniversary to be held on them. The Ganges floods had left huge deposits of sand, which flew about with the wind throughout the day. At considerable expense, therefore, the requisites of the annual fair were brought this side of the Ganges and a huge *pandal* set up near *Mayapur Batika*.

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The audience this year was necessarily to be thinner than in previous years. The Birth Centenary of the Rishi had just taken place at Muttra, and pilgrims from all parts of the country had, some after a week's, some after a fortnight's, some after a month's, absence, gone back to their homes. It was most difficult for the majority to undertake another journey at such a short interval. Yet thousands came. The afternoon meetings were specially crowded.

The programme included several conferences. At the Ayurveda Sammelan Shriyut Lakshmipathi presided. His address in English was translated into Hindi. Pt. Arya Muni, and Shriyut Gana Nath Sen were in turns presidents at the Sarasvati Sammelan, in which papers on "Religious Toleration in Ancient India", and 'Political Theories in Ancient India, were read by Br. Indra of the IV year Class and Pt. Satyaketu Vidyalankar respectively. The thesis of Pt. Satyaketu was highly appreciated. It was followed by an interesting discussion. The writer was of opinion that all modern theories as regards the origin of kingship have their counterpart in Aryan polity. One may differ with him at this point or that, but the assiduity of the author of the elaborate paper has to be recognised. Under the presidency of Dr. Balakrishna, Principal, Kolhapur College, Br. Chandra Gupta expounded his proposition that India of the present day needs household industries and large scale machineries side by side. While for the production of certain articles, such as navigation materials etc., large scale industry is an indispensible necessity, the economic and moral welfare of the masses in India requires that for every day necessaries of townsmen and villagers there should be employed means which involve decentralisation of labour and

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capital. Pt. Vishvanath, late Professor of Veda in the Gurukula, read his learned discourse on Swami Dayanand's method of the exposition of the Vedas.

Among lecturers were eminent personalities of the Arya Samaj, such as Swami Satyanand, Swami Swatantranand, Pr. Ramadeva, Pt. Budha Deva, Prof. Satya Vrat, Pt. Dharmendranath, Pt. Jagannath, etc. etc. Pt. Budha Deva refuted the Pauranic dogma that Yajnas of the Veda include animal sacrifice. He gave his alternate meanings of passages from the Brahmanas. On the authority of the Brahmanas themselves Pt. Dharmendranath established the superiority of the Gurukula system of education over all alternate schemes for the training of the young. By means of solid facts he demonstrated how modern educationists are by and by accepting now this feature, now that, of the Gurukula. Pr. Rama Deva spoke in his usual vien. His proposition was that western culture, wherever it goes, brings about the moral and physical deterioration, sometimes even annihilation, of the aboriginal races. He had just come from Africa and was equipped with facts and figures from the census reports of those regions. He appealed for the preservation and revival of ancient Indian modes of life and thought, which alone, said he, could save the Indian population from certain ruin. To this end the maintenance and popularisation of the Gurukulas was necessary. On the literary life of the country the mark of the Gurukula graduates was indelible. They could, if they became numerically strong, refashion and remould the whole country's life and thought.

Collections for the Gurukula, including promises, amounted to about two lacs of rupees. Besides a sum of sixty thousands in cash, and a promise of thirty thousands more which Pr. Rama Deva's African tour has brought to

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the Gurukula coffers, a donation of fifty thousand rupees was promised by Shriyut Tek Chand of Dera Gazi Khan. Pr. Rama Deva's collections from Africa are the largest that have been hitherto made in those regions. Keeping in view the sad bereavement which clouded the mentality of the Professor in those days, and in the face of which he continued his subscription campaign, spontaneous praise wells out from the heart of the hearer for his indomitable devotion to the cause of the Gurukula and the Arya Samaj. Shriyut Tek Chand sets apart 25 thousands for a block in the College Hostel, and with the rest will have established an endowment, from the income of which a Brahmachari may be taken every year into the Gurukula and maintained till he finishes the Gurukula course. This latter donation comes in time when the Gurukula, on account of the late catastrophe, is badly in need of funds.

Considered from the point of view of the programme and funds the anniversary was an unqualified success.

THE DATE OF KAUTILYA.

The date of Kautilya Arthashastra is a subject of controversy among scholars. There are some who think that Chanakya of the time of Chandragupta, to whom the Arthashastra is according to the orthodox tradition attributed, is merely a mythical personage. R. Shama Shastri is, on the contrary, of opinion that the traditional account of the authorship and the date is correct. Writing to the *Calcutta Review* for April 1925, the learned writer says:—

I may now proceed to deal with the positive evidence which goes to establish the earlier traditional date to it beyond dispute. It is the system of currency described in the 19th chapter of the 2nd Adhikarana of Arthasastra. It is as follows:

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10 seeds of Masha (*Phraseculus Radiatus*)
or 5 seeds of Gunja (*Abrus precatorious*... 1 Suvarna Masha
16 Suvarna Mashas ... ... 1 Suvarna or Karsha
4 Karshas ... ... 1 Pala
88 White mustard seeds... ... ... 1 Silver Masha
16 Silver Masha or 20 Saibya seeds ... 1 Dharana

The names of the several coins are also stated in II. 12 of the same work. As Panini has also mentioned the names of these coins, Karshapana in V. 1, 29 ; Pana, Pada, Masha (V. 1, 34), it follows that this system of currency was current during the time of Panini and continued to do so during the reign of Chandragupta till it was replaced by Dinara and its subdivisions sometime before Patanjali. That during the time of Patanjali, Dinara and its subdivisions were prevalent is evident from the Smritis of Katyayana (Vararuchi ?) quoted in the Smritichandrika (Vyavahara Kanda, Part I, p. 231). This system is stated as follows :

4 Kakanis ... ... 1 Masha or Pana
20 Mashas ... ... 1 Karshapana
4 Karshapanas ... ... 1 Dhanaka
12 Dhanakas ... ... 1 Suvarna
3 Suvarnas ... ... 1 Dinara

In the passages quoted from Katyayana it is also stated that this system of currency was in use in the Panjab. It is well known to historians that the word Dinara is the same as Denarins, the name of a Greek Coin (264-B. C.) It goes without saying that the introduction of Denarins and its subdivisions into the North-West provinces of India was due to the Bactrian principalities established to the west of the Indus after the departure of Alexander the Great from India. That during the time of Patanjali the currency system of 16 Mashas forming a Pana or Karshapana was not in existence, is clearly stated in the Mahabhashya (1, 2, 3,). While commenting on I. 2, 64, he says as follows :

" Vyartheshu samanyafsiddham. Vibhinnarthesu cha samanyatsiddham. Sarvatra asnoterakshah padyateh. padah

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mimiteh mashah tatra kriyasamanyatsiddham. Aparastvaha pura kalpa etadasit shoddsa mashah karshapanam shodasa palah mashasamvadyah. Tatra sankhyasamanyatsiddham."

" The retention of only one word in a compound of many similar words differing in meaning is made possible by finding some idea common to all the different meanings. The word aksha is derived from the root ' as ' to pervade ; pada from pad to move : masha from ma to measure. Here ((in the several ideas or objects signified by each of the words, aksha, pada, and masha) what is common is the root-meaning. But another (teacher) says :

It was in times past that sixteen Mashas made one Karshapana, and sixteen palas one mashasamvadya. Here what is common in different meanings is to be found in number."—What is meant in the above passage is this.

It is a rule (I. 2, 64) of Panini that in forming a compound of many words which have the same form in all the numbers of any single case-ending, only one word is to be retained, whether the words mean the same or different things. Example :—Vrikshah,+vrikshah+vrikshah=vrikshah. Ramah (son of Dasaratha) + Ramah son of Vasudeva) + Ramah (son of Jamadagni = Ramah.

Since it is possible to use a word in plural when many similar things are meant, Patanjali came to the conclusion that the rule was unnecessary. But the difficulty lay in the case of words of different meaning, though of the same form, as in the case of aksha, pada, and masha, each meaning coins of different standard. Here, too, taking the root meaning of the words, it is possible, says Patanjali, to find something that is common to all different ideas signified by the words similar in form. Instead of finding what is common to different ideas in the root-meaning, another teacher went so far as the number to find some identity in the conception, particularly in the case of the word Masha. Formerly a Karshapana meant 16 Mashas : but in the time of the teacher it meant something else (*i.e.*, 20 Mashas). Even here it is number that is common to both. Hence there is identity in meaning.

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It is clear from this that the Arthasastra is a work of the age when a Masha = 1/16 of a Karshapana was current and that during the time of Patanjali, a Masha did not mean one-sixteenth of a Karshapana but something else, What was the other thing it meant is probably 1/20th of a Karshapana, as stated in the Katyayana-Smriti. Whatever might be the other sense in which that word was used in the time of the Mahabhashya, one thing is certain that long before Patanjali and the other gramarian referred to by him a Masha = 1/16th of a Karshapana as stated in the Arthasastra ceased to be current. It follows, therefore, that the Arthasastra of Kautilya, describing as it does the prevalence of the Karshapana of sixteen Mashas, must necessarily have been in existence before Patanjali ; for the Arthasastra is a lifelike picture of commercial history of the times to which it belongs, but is not like the Smrities devoted to the description of the currency of the Vedic times merely in consideration of its sanctity. Even the Smriti-writers could not be free from the influence which the commercial condition of their time had exerted on them. Hence it is that they are found to make use of the Dinara and its sub-divisions in their rituals, instead of the Vedic Satamana, Salka, Harita, and Nishka. They could not help it since the Vedic currency was long extiuct. Such being the case how can it be expected that the Arthasastra would refer to currency of bygone ages without any attention to that of its own times. If it had been written in the third or the fourth century A. D. it would certainly have related the currency system of the Sakas, Andhras or the Guptas, and never at all that referred to in the Sutras of Panini.

THE GENISIS OF PURDAH IN INDIA.

Aziz-ud-Din Ahmad B. A., has the following remarks on Purdah in a contribution of his to the *Modern Review* :—

In ancient Indian society Purdah does not seem to have been so strict and widespread as it has subsequently become

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since the Mahomedan invasion. During the first few years of Mahomedan conquest, when the country was held in military occupation, there was not much love lost between the conquerors and the conquered. And this was but natural. Racial hatred and political subjection embittered the relations between the Hindus and Muslims. At such a time and under such circumstances the Hindus could not, with any fairness to themselves, allow their women to move freely among their Mahomedan conquerors, especially among soldiers, who were, as it is only too common to a victorious army, generally lawless and devoid of all sense of social decorum and moral influence. The superior Mahomedan officers also could not allow their women to move freely among the soldiers who were generally recruited from rude and barbarous tribes, nor could they allow their women to move freely among the Hindus whom they naturally looked upon as inferior beings. Seclusion of women thus became a necessity both for the conquerors and the conquered. Nor was this all. Besides this well-marked distinction between the Hindus and the Muslims, as the conquered, there were many other differences of caste and creed, religion and race. The differences in social customs and usages were only too many to be enumerated here. All these differences combined to create a gulf of separation between the Hindus and Muslims. Living as the rulers and the ruled, the male members of both the communities could not but come in close and direct contact with one another, but the weaker sex was jealously guarded by both the communities. Thus Purdah, which was once introduced as a necessity, when the Muslims held the country in military occupation, became a fashion when they began to look upon India as their home and settled as peaceful neighbours to the Hindus.

THE EVILS OF PURDAH.

The same writer says further:—

The General want of culture and progress among the Indian Muslims may, to a large extent, be attributed to the inhuman observance of this custom. Girls of the age of 9 or 10 are seldom allowed to stir out of the Zenana and from this

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tender age they are crippled in body as well as in intellect. Without education and culture they are absolutely of no use to their family and when they become the girl-wives of their boy-husbands they are compelled to undertake duties for which they are never trained. They generally produce half a dozen sickly and deformed children before they pass their teens. Being themselves hopelessly ignorant, they do not know how to bring up their numerous progeny. So, each succeeding generation becomes more ignorant and less equipped for the struggle of life than the preceding one. Living within the four walls of the zenana, these unfortunate creatures know nothing of what passes in the world outside and as a result thereof they cannot adapt themselves to the changed circumstances of the times. The only thing for which they are fit under the sun is to breed a race of pigmies.

THE MAGNANIMITY OF THE ARAB PROPHET.

C. F Andrews in an article contributed to the *Visva Bharati* (latest issue) remarks as regards the so-much trumpeted magnanimity of the Arab Prophet:—

I know that we have the remarkable instance of the Prophet's forbearance and magnanimity, when Mecca was entered in triumph after weary years of struggle. But there were clearly political gains of the very highest order to be obtained by such a magnanimous act; and deeds of dire punishment are equally apparent as a part of the Prophet's conduct along with such acts of sublime forgiveness. "I *believe* in retaliation," was the final word to me in an argument, which I had with one of the noblest Musalmans I have ever known; and another said to me, with an emphasis which I can never forget, "My religion *commands* me to take up the sword on certain occasions."

CHRISTIANITY AND ISLAM IN AFRICA.

One of the tests by which may be tried the sincerity of the professions of a religion as regards its aims to ameliorate the condition of 'the lowly and the lost' is the manner in which its followers conduct themselves to-

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wards the populations of newly acquired areas where owing to some cause or other the people are in a backward state of human existence. Mr. Andrews applies this test to both Christianity and Islam. Islam fares comparatively far better. Writes Mr. Andrews:—

In the New World, the Christian powers of Portugal and Spain carried out a ruthless massacre, accompanied by a no less ruthless slavery of the aboriginal population. In the end, the primitive peoples were almost blotted out. France and Great Britain were hardly less relentless in their dealing with the Red Indians in the North. The records of the shooting down at sight of the Black-fellow in Australia, and the hideous indenture traffic called black-birding in Polynesia, are notorious for infamy. They have darkened and defiled the pages of human history.

It is true that slave-raids, such as those which Livingstone witnessed in East Africa, were carried out by Muhammadan dealers. Their cruelty was no less hideous than the things I have mentioned. These cannot be condoned any more than the slave traffic of the Christian merchants of Bristol and Liverpool, which stained with tracks of blood the whole of the West African coast. But even when all this is recorded, it will be seen that wherever Islam has spread among savage tribes, it has not led in the long run to their decrease in numbers. It has not blotted out whole peoples. The inhabitants have remained in virtual possession of the soil, ready to be raised in the scale of civilisation in the future.

THE BROTHERHOOD OF MAN.

With refreshing frankness the writer admits that Christianity, while it professes to aim at establishing brotherly relations among whole mankind, has in practice 'denied' that principle. In Islam, on the other hand, there is no provision for human brotherhood. The brotherhood, which Islam teaches, is simply Muslim brotherhood,

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which is, when achieved, pitted against non-Muslim humanity. Says Mr, Andrews :—

The brotherhood which Islam contemplates is always a brotherhood of believers. This relation of Muslims to fellow believers is separated off by a sharp cut line of demarcation from the Muslim relation to unbelievers. The law of brotherhood is for believers. "Know," said the Prophet, "that every Muslim is the brother of every other. All of you are equal. Ye are all one brotherood."

Nothing could be more pronounced than this stress upon the unity of all believers. Nothing could be more significant than the precise limitation of this unity to believers only. It is here more than anywhere else that I find difficulty in reconciling Islam, in its present form, with universal religion and universal brotherhood. It would appear as though a certain exclusiveness were involved within the very structure of the Islamic faith.

It is true that the spirit of brotherhood engendered by Islam not unfrequently oversteps the barriers of formal creeds and overflows to all mankind. The whole Sufi Movement in India has this ideal behind it. Such a true brotherly love I have myself experienced within the homes and hearts of Muslims, who have been more than brothers to me. But the division of human life between Muslims and non-Muslims seems almost fundamental both in Muhammadan law and social obligation. The fact that today in the Twentieth Century any non-Muslim who ventured openly within the city of Mecca would do so at the peril of his life, makes painfully clear how hard and fast the line is still drawn.

I am well aware that Christianity has flagrantly denied in action the principle of universal brotherhood which its creed professes. I am also aware that Islam has far more effectively solved the race problem within its own borders than Christendom has done hitherto. Indeed, no apology for the Christian Church is possible as things stand today. The

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sin committed is against the light, and therefore it is all the greater. 'Race' Churches exist in defiance of the will and spirit of the Founder of the Christian Faith. In the Southern States of North America and in South Africa the situation has become quite indefensible, and from the humane standpoint quite intolerable. Nevertheless the gulf of religion in Islam between believers and unbelievers is still unbridged, and there seems no way of bridging it except for the whole world to be converted to Islam.

DATE OF THE QURAN.

A manuscript copy of a translation of portions of the Quran into Old Syriac has of late been found by the John Rylands Library in Manchester. In the *Bulletin* of that Library appear the following remarks on the new find:-

More than two-thirds of the important Surahs of the Kuran are involved in the translation, which is of the utmost importance, for the following reasons :

1. It contains some new verses of the sacred text of Islam, which are not found in the standard text which has been in use by Muslims for many generations. Some of these verses have been traced by Dr. Mingana in the works of Muslim traditionists, as having been actually uttered by the Prophet, which some of them cannot be accounted for and are unrecorded even by the numerous compilers of Islamic tradition.

2- Even in the verses that are actually in the Kuran of to-day the Syriac translation offers a considerable number of variants. Some of these variants are shown by Dr. Mingana to have arisen from an Arabic text similar to the one we possess, and others seem to be completely foreign to it.

Furthermore, the Kuran is shown to have been standardised in the form in which we now know it, not by the third Caliph Otman, as has been universally believed hitherto, but more than forty years later by Hajjaj the

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powerful lieutenant of the Umavyyad Caliph Abdul Malik.

THE BONA FIDES OF ASTROLOGY.

Commonting on a book on Astrology, Mr. J. C. Roy writes:—

The desire to probe the unknown is natural and has made man what he is. His science and civilization, his progress in the spiritual and material world, are the outcomes of his inherent inquisitiveness. Yet we cannot view with equanimity the mental slavery to which we have been reduced by multifarious doctrines promulgated by our ancestors borrowing the hallowed names of ancient Rishis. At one time, during the Buddhist period, the country appears to have suffered from a plague of fortune-tellers who were called Nakshatrasuchi and denounced as outcastes by the wise leaders of thought, while shrewd statesmen like Chanakya realizing the failings of the people employed them as spies, Yet soothe-sayers and Zadkiels flourished as they do now in every country. Gagra (2nd cent. B. C. ?) was eloquent in his praise of the proficiency of the Yavanas in astrology, and not a few eminent astronomers both of the East and of the West believed in its truth. It seems the desire to be duped is as strong as the desire to be fore-warned, and we commend the prob'em to psycho-analysis. The crowing of the crow, the tick of the gecko the sneeze of a man, the running of a fox, and the behaviour of other animals have been given meanings by the sorrowing and hesitating mind. The throwing of dice, the naming of numbers, the drawing of lots, and a hundred other contrivances to determine events are purely gambling with chance. As in the medical profession there are a hundred quacks for one doctor, so there are charlatans in the realm of belief. Once the door is opened to the possibility of divination there is no knowing where the signs may end. Heaps of rubbish have thus accumulated in the nooks and corners of the edifice which was merely a hut at the beginning, and though Railways and Steamers running every day at all hours, whithout heeding the malignant influences of the lords of days and hours, and a host of evil conjunctions are a daily and open proof of the absurdity of their claims as determining factors, it will take years before the apprehension from the supposed influences can be removed from even the well-educated mind which has imbibed the belief.

The author has laid stress on the importance of Daiva which we readily admit, but has hardly anything to say regarding the possibility of divining it and through an analysis of elements of time as measured and expressed some

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fifteen hundred years ago. These are distinct propositions, and each has to be established independently of the doctrine of Daiva before Jataka can claim to be a science. It does not matter whether Lok Tilak or other eminent men believed in its truth, or whether certain predictions proved to be true. We have ourselves heard of startling predictions made by a gentleman who studied jataka out of curiosity. But he had doubts, since many were wide off the mark, and no sane man would depend upon the predictions and guide his life accordingly. The books on Jataka themselves afford numerous instances of doubts which is to be decided one way or the other according to the judgment and cleverness of the adept. At any rate the precepts are not mathematical formula, but admit of different interpretations. The early horoscopists were content with seven planets which were supposed to control destiny by their positions, in the signs of the Zodiac as they were supposed to do the days of the week. The two nodes of the moon were afterwards added to the list about the 7th cent. A. D. (The author has added two more, Uranus and Neptune after European astrologers.) There are various periods and Parasar's Hora is a voluminous work on the subject which will bewilder any serious student. Of these three at least are now recognized, viz., one which assumes the full span of life to be 120 years, another 108 years, and a third 96 years (perhaps average duration of life), over which planets exercise their influence for definite periods in succession. Besides there are the influences of the, day of the week, month, year, the tithi, nakshatra, yoga, karana, the signs of the zodiac, the degree of the ecliptic on the horizon at the time of birth, and a hundred different kinds of conjunctions, enmity and friendshid among the planets. Have the effects of each of these factors ever been verified? Where was the mathematician who analysed the vast mass of statistics which were necessary and calculated the effects of each factor? To this question there is no answer.

THE INCUBUS OF AURANGZEB.

Sir Theodore Morison, ex-Principal of Aligarh College, contributes an article to the *Contemporary Review* in which he compares the religious persecution of Aurangzeb to that practised under the orders of Louis XIV. in France. He thinks the religion of Muhammad was not responsible for Aurangzeb's fanatacism. The latter was his individual freak. Hindu-Muslim troubles of today are, says he, a heritage of the days of that last majestic Moghul. Among factors which make for communal disunity the rankling memory of the days of Aurangzeb is not the least worthy of note.

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"The evil Aurangzeb did lived after him and his dynasty. When a hundred years after his death the English extended their dominion to northern India and re-established material order, they were unable to impose a moral peace. The age-long feud between Hindus and Mohammadans which Aurangzeb had envenomed was still inflamed, and it has not yet healed. There are probably more causes than one which prevent the growth of a national feeling among the peoples of India but without question the most conspicuous and the most important is the enmity between Hindus and Mohammadans. Nationality has been defined as a community of historical antecedents, as the common memory of sufferings endured and of triumphs achieved side by side. In the history of their country the Hindus and Mohammadans of India can not find this common memory. The Mohamadans feel a justifiable pride in the splendour of the Mughal Emqire. To the Hindus the Mughal Empire is associated with the name of Aurangzeb and evokes memories of humiliation and suffering; for a past in which they can take pride they have to go back to the almost legendary days of Asoka, in whose renown the Mohammadans have no lot or part. Had the tolerant policy of Akbar, Jahangir and Shahjehan been continued by Aurangzeb, the Hindus might have joined with the Mohammadans in a common pride in one of the most splendid epochs of Indian history, and on this basis an Indian nationality might have been established. It is the memory of Aurangzeb which still marshals Hindus and Mohammadans into separate and hostile camps."

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